M 2519

Saturday, January 10, 1975

Group IV / Music

Westtown

MR. NYLAND: We can have questions ~~and then~~ again, tonight, if ~~we~~ you like, althou I want to say a few things.

(Regarding a few activities: I haven't talked it over as yet with Cynthia. But If it is agreeable with the bakery, we'll start with breakfast again, But ~~we have~~ with certain restrictions as to the time, becau I don't want it to be made too long to sit there over a nice cup of cof And also, simple. We will serve that what is nice and necessary. And i might give people an opportunity to go and sit together and talk, as som of you would like. And I think also it might relieve the CBA office ~~a l~~ a little bit. So, Cynthia, if you are here, we'll talk about that. Oka

Cynthia Kosut: Yes, sir.

MR. NYLAND: Then there is something else about the book store. - I would like more as it were, publicity. And I have not talked with--with Roy about that either. ~~Besides, he~~ These ideas all of a sudden come to me, and then I feel that

ought to save them when they are still (hot). And then I (are?) take a chanc that maybe, like in this case Roy may not entirely agree, but the XXXX d are loaded, kind of. ¶ I would like much more of a newsletter about books which come from the group as a whole. There are several people who read and are interested in books. Some new, some maybe a little old, some XX classic, whatever it may be. I would like to give a chance to XXXXXXX anyone who has an idea about a book, or several, to compose a letter or use some of those statements together in one newsletter. You can sign your name if you want to. But I would like to have the whole group to participa much more in the bookstore. And I think Roy will agree with that, that it will help sales. Or it will establish a level of intellectualism, let's call it. Maybe even a level of a little more culture. I think we are - perhaps I'm mistaken - I think we are a little deficient in it. Sometime it comes because you are very much interested in ~~this~~ Work and then maybe you don't remember that there is a great deal still to be obtained from just reading books of a certain kind. And when you have the recommendations of someone else, and a variety of such people, all belonging to the group, it might be more useful. I also would like that newsletter to be sent to Warwick people, so that we don't have the duplication, - I've mentioned that to Roy before - for the simple reason, I would like Warwic to know what we are interested in. I'm quite certain that there are several people in Warwick who are interested in us, in a general way, and this will help to establish the level of the group with our interest. And that we have a very definite reason even for being here. And as we are no just anybody, but that we are and have interest in that kind of level of culture, whatever it may be. And whichever way it would turn out. From that, I think we will also know what to stock and also be more able to XX

books
supply as they are needed and wanted.

As you know, I've asked Vin to help me a little bit wi the organization of such activities. I just want to mention in passing, it is very necessary to concentrate on making ends meet. I've talked about poverty. I've talked about austerity. I've talked about the nece: ity of seeing that we fulfill our obligations, if you consider them obligations. And in that respect, it is either that you feel that you belong to the group or, if you don't, it is quite all right. But then - I used the word once - don't pretend.

Now there is another little thing that is nice because people who ~~XXXXXXXXXXX~~ park at the church - Georgie got a letter from the minister there, and ~~that~~ I've asked him--maybe he or someone would like to read it. It's a very short letter but it's very nice. Who has good eyes?

MR. NYLAND: You may not have enough light for it. Robert, would you like to read it?

Robert Burnett: Yes.

MR. NYLAND: Georgie, all right?

George Nishimura: Yes.

MR. NYLAN:D: ~~A letter, I~~ Unless you would like to read it but--

voice: No, no, it's all right. (MR. NYLAND: Alright.

2nd voice: ~~Now~~ I don't know if that will help. (MR. NYLAND: Can you see it?

Robert?: I think I can see it.

Yes, in a minute. (MR. NYLAND: It's not easy.

Robert: From the First Presbyterian Church, Westtown:

Dear Mr. Nishimura,

My wife told me about your recent phone call. ~~That may~~ Let me assure you that no one has made any complaints about your group's using of the parking area

at
~~of~~ Westtown Church. In their conduct, your people have been the model of propriety. (Laughter)

MR. NYLAND: You d~~i~~n't know that, ~~I~~ did you.

Robert: There is a long space, and another paragraph. (More laughter)

MR. NYLAND: You have to let it sink in.

Robert: Thank you for your monthly donation. (Laughter)

MR. NYLAND: Robert, no improvisations.

Robert: It easily recompensates the church for any expense incurred as a resul or your friends' use of the parking facilities. I would like also to express to you my personal thanks for your greeting card at Christmas. The prayers of myself and my family go out to you and yours for the 1975 bountiful, the spiritual blessings.

Sincerely,

William L. Hartman

MR. NYLAND: Now, isn't that nice? Apparently without knowing that you have been observed. (More laughter)

There is something else I would like to say regarding some plans for the future. This week - this coming week - ~~we are~~ I'll be still a little busy. But the week after, I would like to spend three days in Boston. The XXXXXXXXXXXXXXXXXXXXXXXXXX idea is that I would like to get a little bit more acquainted than just by listening to some tapes. And I want to have a certain judgment about the people and I also would make doubly sure that when they talk about Work, that they know what they are talkin about. It's ~~more~~ very much in the nature of a little seminar, but extending it for three days will give a chance of talking, let's say on Monday, so that then ~~we may~~ they may have some kind of XX a task, report on it the next day. And use the Wednesday, the third XXXXXX day, for a general

resume to see if, if something stuck, or ~~that~~ if there is still certain questions or that you should continue to ~~i~~elucidate.

I do it in the nature of that kind of an experiment. We've done it more of less before but never with enough success, and perhaps not enough follow-ups. It is very similar to the conditions when I go to the west coast because that, as it was even a little longer, and as you know we have their meetings every evening.

The following, the week following that, I would like to repeat the same thing in New York. I would like to have a meeting on Monday, Tuesday and Wednesday, same principle. I would like to invite people who are friends of friends, not in any sense really an open meeting, because then we could almost expect anybody to come in, simply because they are curious. I would try to eliminate the curiosity and really see if we can get interested people, so that we don't have to explain too many things ~~have~~ we don't have to have too many arguments. With other words, I would like to, people who come really to be interested in some form of spiritual developement and then maybe we become acquainted more, or perhaps when they don't know anything about Gurdjieff, at least could have some kind of an introduction about Work~~ing~~ and to show why we, as a group, are interested.

The first meeting we will have at the same place, our index. I'm quite certain that several ~~of~~ from here would like to go. I do not know how much room there is then for others. But if there are too many, which is quite possible, for that room, we may have to rent another one. And we may have to look for that beforehand to see if ~~that~~ it is neccessary or not. I'm not quite certain how it will develop but at least that is the general plan. Three meetings - again with it in mind - seeing that the people who have come that they get a little bit of an impression of a continuation of - of thoughts about Work - and some ramifications

and applications in daily life and in general the attitude which has to be expressed for each person when it becomes interested in objectivity, because it is this question that really is of great concern, how and what will we do in daily life. And to what extent can we introduce into ordinary existence ideas of a spiritual nature which will give us a chance to understand better what we are, and how perhaps we should be, and what our aim is. And in that respect leave room for a variety of people who might think a little differently, at the same time still can connect on the basis of certain principles. And the idea would be to make that very clear, basing it on ALL AND EVERYTHING, and hoping that such people who do come would like to remain interested by reading that book to find out what they can find out for themselves, If it is explained to them a little bit what it is about. After that - after that week, the following week I may have to go to the west coast. I hope that everything will, will be all right as a plan, and in that way maybe we can condense that what we talked at the seminar in a certain way and that it might be helpful particularly for the small groups I mentioned the other day. Maybe you have to reorganize them, to make different friends, new friends, and leave those with whom you have been friends and not suitable any longer ~~to have~~ for further dicussion, leave them alone, or let them go, or you yourself go ~~where~~ to something else with other people, to sharpen your intellect and to intensify your feeling. It's necessary that these little groups continue to exist because they will be the (kernel) for the possibility of ~~the~~ a continuation of Work.

You see, ~~the~~ I don't think activities themselves will do it, because they are too much still adjusted to the necessity of making money and making a living. And all that is absolutely necessary but the time which has to be spent (also) on the spiritual development in the

introduction of one' own inner life in regard to that activity is of course very difficult because the activity does take a great deal of concentration. And so when you want to exchange with each other you cannot always be dependent on meetings because usually it is a small percentage who keeps on asking questions, and many of you just sit, which is alright. I'm not saying anything about it. It depends so often on what a person really is within, and to what extent he feels that he has a necessity of asking. I do believe it is possible to ask more questions, but also that will require preparations. And I don't want to force anyone to do that.

You see, what I really wish is constantly to have in mind something that is important, And to be able to talk about it. So that then, that what is in the mind and ~~what~~ is expressed with one's heart can have an appeal. That something is then in existence which you want to consider and want to see if it fits in somehow in your own thinking and your own feeling,

← without any pressure whatsoever. And that you translate whatever there is in Gurdjieff in the terminology of your daily life, and give that daily life a certain coloration, satisfying to some extent and in other ways perhaps opening up an opportunity for more and more receiving selfknowledge which you have to digest because you have to accept if for whatever it is. But no pressure at all at forcing anyone to have to see themselves unless they themselves want to. It is always a question of your own wish. We talk about that many times, that the wish will really govern that what is work as a result from such a wish. And that the wish has to be stimulated by the state in which one is, which is made many times by what the outside world projects on us and influences us and as I said the other day - we react to it. So it has to fit in this particular atmosphere of reactions. And then the thoughts and the feelings in connection with the possibility of freedom, as indicated by objectivity, can then produce on this earth already a certain stage of much better understanding of one's own life, and, as a matter of fact, it will create among people much more wish to cooperate to that extent of helping and encouraging each other and to remind each other that spiritual

development is quite essential. ¶ The other night I said how sad it was that not anywhere in the discussions at the present time, at least as far as I know, by the administration about the condition in which we happen to live, that there is no mention made of spiritual possibilities of life. And I am now talking about those in the administration; I'm not talking about churches or religious organization. I'M not talking about other kinds of philosophies or interest also of development of inner life. Of course, we have to mention it. But I'm talking about people who are in the public eye and somehow or other it doesn't seem as if they happen to think about a possibility of spiritual development because it would affect people and their relationships with each other and not always emphasized the question of commercial gain in the form of money or perhaps even in so-called respect.

There is another measure. That measure is dependent on the conditions in which we live. What the conditions in which we happen to live and which we have to take and to which we are reacting has to be extracted. Because in all of that what exists there is something that is of essential principal value. And to be able to see that and then paying less and less attention to the ordinary bondage of this earth, one is able and ~~cable~~ capable to gradually to understand a little bit more about the possibility of how it would be if there could be heaven on earth. Logically, for oneself, that means that how it would be if heaven could be within one. That is the personal application of the general saying it, to wish for heaven to come down. Whatever the forms of religions are and the concepts, all that doesn't really matter very much ~~for why did~~ provided a person in his life is affected by that what he starts to think and feel. And finding his place in regard to his own possibilities and his own development, he will know more and more of how really to behave and how to become considerate and kind and in reality, with understanding, seeing what others are, and then building on that, relationships with each other, and ~~are~~ particularly when one could have

a common aim of ultimate unity with the universe. But again I say these ~~things~~ kind of things have to come from within and therefore they are not subject to any kind of pressure from without.

Good education of children by their parents ~~this~~ to arouses in them a desire so that the child will wish to work, wish to ~~work~~ learn. That one has to learn how to encourage that what is very embryonic within children, and of course within ourselves. Because what are we comparing it now in the light of conscious and consciencious man? We are practically nothing. We have a very good intellectual and feeling living, but as far as the ambition for becoming a spiritual something or, at least, developing a spiritual kind of life, that in itself, as you know and as we all know, is extremely difficult because we just simply don't spend the time on it. And the interest is not always there. And even the wish for wanting to be interested is extremely difficult to maintain because of the conditions under which we happen to live.

So I hope that all of this, if it can be understand, can really lead more and more to an understanding among ourselves. That really if you can have in mind the possibility of ~~happening~~ having to be on your own - and this applies of course to here in Warwick, it does apply to the Coast, it applies to the different groups we have here and there. Many times I think about that! How are we all going to continue? I say we ~~because we~~ because even if I die, I will be with you but you won't see me. And therefore I say we because we have started something I believe is quite worth ~~worrying~~ while. ( ). And if we can only continue to see that it is a solution to life and that it ultimately will lead to freedom of mankind, starting with a freedom for oneself and extending it very slightly to the freedom as a group, ~~and we~~ when they work together.

I suggested Thursday that you have some questions, on paper maybe, for the following Wednesday. Maybe you have thought about it and maybe you have questions now that you

would like to ask. So if you want to ask some....

Burnett:
Robert Mr. Nyland.

MR. NYLAND: Yes.

Robert : It is Robert. I asked you a question several weeks ago, and so far I've not listened again to what you ~~me~~ told me, but I have considered it. And I want to pursue that particular question and pursue your answer. But in the meantime I want to ask you something about my own, my own inner world because it seems to me, ~~that~~ the more that I Work and the more that I find out about myself, the more I see that what really makes up me in ways that I consider valuable ~~and~~ in inner ways, I come up against prejudice of various kinds. I don't have an exact definition of, of what prejudice means, but for me it, it has to do with the limits that I place upon myself, I place on others, and I very definitely place on my own Work.

It is hard to formulate a question about it exactly, but I experience, when I try and Work, I experience an inability to discriminate about what I'm trying to do, how I'm going about it, what the result might be. I have to have a lot time and I have to try and Work many, many times before I start to get an idea of my own prejudice, how I can go beyond it and what really I'm doing that is of value to me.

In doing that, I get frustrated because there are not experiences when I try and Work that give me an immediate possitivity or an immediate ~~aff~~ affirmation that I'm doing the right thing. I question what I do, I question the information, and it occurs to me that that also is a kind of prejudice that I carry with me, that I have to examine things that way. But I'd like to get, I'd like to get some insight into that, and I would also like to get free of that kind of limit that I put on myself. I hope I've made it clear.

MR. NYLAND: I think I know what you mean. But you know that prejudice is really a pre-judgment. So it is an opinion that you do have and that you hold on to.

Robert : Yes, that's what I mean. That's what I have.

MR. NYLAND: And usually it is not based on an affect. Because prejudice can be changed. Also by yourself. And as soon as one finds out more certain factors which have been instrumental in forming a judgment or an opinion, some of the facts which one afterwards discovers may undo the impressions of the previous facts. So prejudice is always wrong. Robert: Always wrong? MR. NYLAND: Always wrong because it only can be based on having sufficient information about that what you want to think about and what you have an opinion on.

If you're satisfied that you have investigated all the different factors influencing it, then it is not a prejudice. And it is a very definite experience and not an opinion about it which is limited to the quantity of experiences or the number of facts one has. And I think that would release you entirely from prejudice. If you can say I've made up my mind about such and such subject or things that have to occur to you or about which you want to think and you have considered all the different facts that might have influenced it, there is no other fact at that moment to your knowledge that you have forgotten, then your opinion is based on everything that is available. And it is only dependent on the quantity of facts and the condition in which you are by which you translate the facts for yourself as well as to their value.

I think one becomes very simple about not wishing to be prejudiced. I take different statements of myself that I make, and immediately when I've made them I start to question it. I say: is that all I really know, is that really what I mean? Should I change it or not? Are there facts that I have forgotton? It may be that it will take a little while before I would form an opinion, but since I am interested in that kind of a truth, the truth is based on the relationship of that what I actually can be and that what I perform. That what I can be depends on the capacity, the ability, the state in which we are, I am, and the state really of my being.

When I express it in connection with it, then there is no difference, and I call ~~that proof~~ the truth between that what I'm saying and that what I actually am. There is no description about how much I am, or in relation to that where I want to go as I still am on the road. I'm only at that point and standing still on the road. I make my statement to the best of my knowledge, to the best of my ability, to the best of my feeling.

About that I don't have to worry any longer if that is actually what I have done. So there is a little bit of honesty connected with it to see and also a sufficient number of facts that I have to consider which I don't want to overlook Many times I don't want to think about certain facts because they are a little bit disagreeable maybe. Not when I can come to a conclusion that I want real self-knowledge. I divide my development into certain points at which I start to see what is my self-knowledge at the present time. And that can express that in whatever is necessary for the occasion, whatever the occcasion demands. But I have to take it apart. I have to, many times, as it were, stand still in thought myself. I have to consider what I'm going to say and not say it on till I'm convinced that it concerns that what I want to say and also that I have taken pain in finding out the different facts or which influence any kind of a statement, any kind of an opinion.

If you try it for one week to change your particular attitude and say things very slowly. Break the habit of the way one talks. It doesn't matter if it's right or wrong. I'm only saying "break the habit," to simply indicate it for yourself. You want to say that what is actually that, Again I say to the best of your knowledge and the best of your feeling. I'm not talking about how much knowledge you have and how much feeling of a thing.

← It is to the best of what I am at that moment. Then I start to realize that w that is the truth for me is quite sufficient. And I will not afterwards start to criticize it because I've done everything I could.

Sometimes ~~Talk as~~ you compare it to when you buy stock on the stockmarket. Well, you looked at all the different factors, the shares are at 69 and you decide to buy. You have studied it; you've seen what is what. When you buy it, you should lose interest in it because maybe it goes up to 70 and you criticize yourself. And maybe it goes down to 68 and you want to sell all of it. You see, I'm fully convinced that regarding, let's say, the education of children, I've done everything that is within my own power for the child, then I can dare to say it, ~~come there to~~ - And it may be criticized still by someone else, who feels that I should have known more. The fact remains I don't know more, Because I know that. If I could know more, I would know. But I've exhausted it as it were. and the conclusion is that that moment the end of the line. Tomorrow is different, and the day after is different, but each time I stand still. I keep on looking backwards to see that whatever the influences could be and would influence what I want to say have been considered. And all things ~~that~~ then considered, I make a statement. You understand what I mean?

Robert : Yes, I do. I'll do that.

MR. NYLAND:

I think that will be very helpful. Try it for a week, Watch yourself in that way. Then ~~and~~ people won't know it; it doesn't matter. You may slow down a little bit of what you are going to say, may trouble ( ) before you say it; but people won't pay attention to it. And for yourself it will be a very good exercise really to marshal all the facts which you have and those which still ought to be considered, all in one. Then you come to conclusions. It is not a prejudice anymore. Alright?

Robert : Yes.

MR. NYLAND: It is particularly ~~in~~ regarding Work, but it can be helpful also in ordinary life. Alright.

Gerald Schultze: Sir, it's Gerald.

MR. NYLAND:
~~Yes,~~ Schultze? yes.

Gerald Schultze:
Yes, I'm having trouble now because I lacked a certain clarity of why - I am working ~~with~~.

MR. NYLAND:
Clarity in you own life?

Gerald Schulze: Excuse me?

MR. NYLAND:
Clarity in you own life?

Gerald Schultze:
I ~~find~~ had words before, but I'm - I'm trying to express the question. - trying to get them ~~define~~ ~~it again~~ again.

MR. NYLAND: Yes, alright.

Gerald Schultze:
½ It's Like, ~~I'm~~ I'm working for truth, but I'm - the relevancy of that truth to my life as it is now is unclear. When the 'I' is present, I have a certain kind of truth about myself. Simply I am. But I don't know how to ~~work~~ link that up with my life as I am asleep, as I behave.

MR. NYLAND:
Gerald, I don't think ~~you~~ that you have to worry about it. You continue to make statements about yourself: I am. ? But Which you must know what that means. You say the observing, When you're making an attempt, You have to judge yourself. Is that all that is required for the existence of an 'I'? Is it really, that what you ~~say~~ see impartial? And try to see that how many times one is not impartial ~~which~~ because there is a little bit of a thought or a feeling about any kind of a statement like that, when it has to do with the knowledge of yourself.

The truth is a relative truth for many, many years about oneself, again, to use that phrase to the best of my knowledge at that time. That makes the truth for me, when I'm as honest as I can be. It does not mean that tomorrow morning or a next year I can be more honest. Then there will be a different kind of truth. And before I reach the totality of truth about myself, I have to exhaust the whole arsenal of my own personality as existing, and it's obvious I don't get there as yet.

So be satisfied with what at the present time is truthful or even more truthful; or, if you want to use that word, more objective, less and less personal. Another way of saying it is, less and less attached to yourself and more and more acceptable that what you are. And you must continue in - you must continue making such attempts instead of trying to philosophize about the truth as a whole in an absolute sense. Don't worry about it. There is more than enough in life itself to give you an opportunity to become knowledgable about yourself. And all that is required is that that kind of a knowledge reaches as much as possible an absolute sense. That is, that it has a quality of absolutism in it. That would be the truth regarding you in that what you state to be a fact about yourself. That you only call truth. The total truth is - it's exactly the same problem as I say there is a God. But it is not a total God; it is my God. And so each individual has that same problem of considering what is his God, very much the same as if he would say; this is my 'I.' Your 'I' is not the same as my 'I.' It belongs to you; it belongs to me. But we can talk about it because the principle involved is the same.

Bring Work back again to very simple statements about yourself as you go about your ordinary business. You need not worry about your ordinary business when you really want to do it, and you can do it.

You have ability. If there's something you have to learn, simply say you will learn it. But if you wish to introduce anything that is objective, that always will have a result for you since you remain in existence; and all that is required on the part of an I is to observe you and to observe you in the right way. So you see, I don't see any problem.

Come back again to that simplicity of the application, we many times talk about. That is the one way if you want to consider it and think about it. If there is something that appeals to you more in the sense of a concept of a presence of something with you and if that can be related to your spiritual attitude or a religious way of want ing to live, all of that you can also define to some extent and what you cannot define; you can probably feel. But I don't see any difficulty in making an attempt of that kind whenever you have a chance and whenever you have that wish. You understand that, Gerald?

Gerald:
In part, but the question that I ask seems still to be there because ...

MR. NYLAND:
Then don't ask the question. If you've understood and now what I've told you, go ahead and do it. Take the time to philosophize after you've done what I've asked you to do. You understand what I mean? Don't deny yourself the possibility of Working by keeping on thinking about other questions which are related and you would like to have answered. They are not as yet to be answered. And you keep on asking them. And when you keep on asking, you won't Work. I simply say, "Start Working," in a very simple way.

Gerald: That's good. Thank you very much.

MR. NYLAND:
Seek here the Kingdom of Heaven first. And all other things, particularly of the subjective nature, will be added unto you. There's no question about it.

If I love God, I know that I love that part of the universe. Even if it is not totally there, (absolute value) it has for me already a very definite something that gives me an aim. And having that in mind, I wish it with my heart. Then I Work to the extent as I can. Alright?

Gerald: Yes; thank you very much.

Question: Mr. Nyland?

MR. NYLAND: Yes.

Larry Karabaic : It's Larry.

MR. NYLAND: Yes, Larry.

Larry :
I want to ask you about a question or thought that comes to me mind. I've taken to rereading All and Everything in the evening now, and I read it aloud.

MR. NYLAND: Is this the second time?

Larry : Oh, I think it's about the fourth or fifth time.

MR. NYLAND: Oh, you just want to read it aloud.

Larry :
Yes; I find, when I do that, it creates a very special kind of state for me, and during that state sometimes I will walk out in the open air, and the state of lightness and openness stays with me. And the thought that I wanted to ask is; very often I think that I must have some sort of responsibility attached to this state, and I wanted to ask you about that. Is there a way in which I can do something other than just to keep the state?

MR. NYLAND:
I don't understand it quite. You are doing something, and of course you do that when you are in a certain state. If you want to become responsible because something in you tells you perhaps you should be responsible, I would become responsible. But it depends a great deal what you become responsible about. There're many different ways by which such responsibility can be expressed. (Yes, is it?)

~~Turn tape.~~

END OF SIDE ONE

SIDE ~~part~~ two

There's no question about the necessity of becoming ( ) responsible because I think each- every human being has that obligation. ~~Of course~~ But it is definitely a question for yourself what is it you wish to beomce responsible for. Try to define divine that.

Larry: Right now?

MR. NYLAND: If you can, yes.

Larry:
Well, I think my problem occurs when I do that very thing. I start thinking, and a great many things come up. Responsibility, of course, to make Work attempts. And now and then I feel ...

MR. NYLAND:
Can't we start with responsibility in ordinary life?

Larry: Yes.

MR. NYLAND:
I think it is a little easier because you can find easier excuses for it. If you have responsibility for the wish to Work and you don't Work, you ~~don't~~ really don't know why you don't. Responsibilities you can take regarding other people or ~~and~~ even for yourself in the way your are in your ordinary behavior, and (looking at it from the standpoint of perhaps either easier ( )), you could improve. Or you would like to change a certain habit you might have, and you don't it. And you become responsible for very small things. You learn ~~know~~ what it is to be responsible regarding something you want to do.).
Then after we've have learned what is really responsibility - ~~which~~ that means that you give yourself, in a certain direction which you believe is more useful or which can give you actually the (development) of yourself, to say it in a very general way. Then, if you wish to beoome responsible in ~~a certain way~~, the interest of ~~in~~ Work itself,

The responsibility then is to take care of your life, and to see that that what is your life is cared for sufficiently, and the conditions ~~for~~ in which it happens to be is also conducive for the fact that you wish to Work. ~~Towaards~~ So in that sense you have to consider what are the obstacles in the way of your wish ~~of~~ to Work on yourself. And maybe you can then change the conditions in such a way that you could be satisfied by having created something that is ~~produced by~~ conducive for the wish of following up the responsibility of Working. And then you try to Work. That is, you try to become objective to what you are.

Does that explain it a little?

Larry:
Yes, I think the idea of, of ~~coming~~ referring back to little things in ordinary life would be very helpful.

MR. NYLAND:
I think so, but it's only to learn, you know. Because we are not interested in ordinary life to improve ~~of~~ it. We are interested in ordinary life to make that life fit into that what I wish to become as a man. And that is not limited to what I am in ordinary life. I've got to use ordinary life in order to become, ~~that corps~~ let's call it, of spiritual being or harmonious man or even develop a Kesdjanian body or even, if you wish, to make a soul. But that's a different kind of an aspect from being just good and responsible in ordinary life. It's okay, of course; everybody tries to do that (?).

We're not primarily interested in becoming a good man on earth. There is very definitely something that I want to become for which there is very little opportunity given to me naturally; which I have to create in order then to become what what I really could be, The ultimate aim of my possible development.

You see that?

Larry: Uhhuh.

MR. NYLAND:
Keep the two separate. Afterwards you can combine it.

When I've learned how to become responsible for the development of my spiritual life, then I can start to apply it in my daily life. But for that reason my daily life certainly has to be in a good enough order. Otherwise I'm constantly disturbed by the condition of my daily life, unconsciously. It's alright to talk about consciousness,but don't forget your responsibility for your unconsciousness.

Larry: Thank you.

MR. NYLAND: Alright Larry? Yes.

Ron Hays : Mr. Nyland?

MR. NYLAND: Yes?

Ron Hays : It's Ron.

MR. NYLAND: Yes, Ron.

Ron :

Uh, I relistened to the - to our small group tape this week in which you talked to me about the creation of an 'I' and maintaining the awareness of that 'I' ~~—uh—~~ in its observation of me. And this week in attempting (to) make attempts of that kind I found that there was - I could make that kind of attempt. And ...

MR. NYLAND: You could, you could?

Ron: I could.

MR. NYLAND: Yes.

Ron :

During those times, say, in the evening when conditions were quite simple and I was sitting, say, and maybe writing or ~~studying~~ sitting and/or looking at a book. But that ~~dream~~ during my, my - my daily work from my daily life during the day, uh, when things ~~from work are~~ were more complex, it was quite difficult for me to make that kind of an attempt, uh, that kind of an attempt. Most of those attempts during the day would usually result at best in a fact of my existence. And ...

MR. NYLAND: Will you say that again?

Ron:
The attempts that I make during the day when I'm more involved, the result of that attempt at best is a fact of my existence.

MR. NYLAND:
Yes, okay. We assume that the existence of yourself still is subject to objectivity. That means impartiality, objectivity.

Ron:
There is an impartial awareness of myself in a flash.

MR. NYLAND: Okay, good.

Ron: Uh ...

MR. NYLAND: As compared to what?

Ron:
As compared to a few times where there is a brief awareness that extended a little beyond a flash.

MR. NYLAND: Ha
Have you any idea how long?

Ron:
I have one memory in which there was knowledge of my thumb ~~moved me~~ moving (), or a hand ~~moved me~~ moving, impartial knowledge of a hand ~~moved me~~ moving.

MR. NYLAND:
That's almost an extended flash, isn't it?

Ron:
Just that. Not much more than that, but more than a flash.

MR. NYLAND: Yes, okay. Good; now go ahead.

Ron:
Now the question that I have is, ~~oh~~ in wanting to extend an I, ~~because~~ so that it can give me self knowledge, in finding that, that I can only make that kind of an attempt when conditions are very simple, I'm wondering if there is something I could do during the day that would ~~was unable~~ ( ) to make more of those kind of attempts, or whether I should concentrate my attempts, or find times during the day where conditions are very simple. I'm wondering what I can do in order to make more of those kinds of an attempt in which an I could ~~can~~ last.

MR. NYLAND:
Consider your 'I' as something of a different nature with which, when it is created, you have an attitude of perhaps admiration and respecting it for sometimes of that kind of a level that you would wish to pray to it. If it has that ~~that~~ kind of a quality, I think you ~~put~~ the 'I' in the right place in relation to yourself. Now the question is the continuation of that 'I.' If I want to ~~pray~~ pray, I go to a church where there is no ~~disturbance~~ disturbance, and maybe I can do it on a Sunday or on a weekday when no one is there, letting the surrounding help me in order to become better prepared and not have any disturbance regarding my aim.

If I want to learn to Work, if I would ~~like~~ this 'I' to continue to exist, if my aim is reallly that an 'I' if it could continue to exist and observe me -- would continue to give information about myself, I will first select the conditions in which such a thing (with my particular, small ability) is capable of doing it. So I would never Work, with that in mind, when ~~it~~ I'm busy with something else. ~~It~~ If you're busy with your ordinary life during the day ~~in~~ fixing cars, and if you're busy ~~during~~ in the evening in trying to read ~~while~~ or sitting down even and doing something else and at the same time trying to become aware, I don't think the conditions are right. But if you want to walk up and down without any further desire of ~~reaching~~ reaching the other side of the room and returning it -- returning to the ~~first~~ first wall, where you -- when you come to -- to the end of the room. Then you have nothing else to do, ~~no~~ no particular reason, ~~and~~ than only to walk for the sake of keeping an I, as it were, in existence observing your body while it walks.

Sometimes - to indicate that, the uselessness of movement, ~~#~~ is to take an empty suitcase and take it from one part of the room to another. Absolutely no reason to carry an empty suitcase. But it is a very definite reason for me

that I put this body in a certain state of such simplicity that I may have a chance that an 'I' can continue to exist because I myself in my wish for the creation and the maintenance of an 'I' am not very much disturbed by my ordinary unconsciousness.

And so that is ~~just~~ first what you have to try. How long can you ~~remain (retain)~~ maintain the existence of an 'I' in very simple, ordinary conditions ~~and how~~ then starting with a realization of yourself walking and then asking, as it were, this 'I' to be present to you to give you the information ~~of~~ that you as a body is walking from one side of the room to the other.

You will see that ~~when~~ if you create such conditions first and if you have a very sincere wish for wanting to maintain an 'I' at the expense of all kinds of other thoughts or all kinds of other feelings, -- with other words, if you try to exclude from yourself all the different things that are ~~strangers~~ extraneous and not useful and even harmful to this particular attempt you are making, then you will be much more successful in seeing that it can be extended.

How much extended? Definitely longer than a flash. And certainly ~~not~~, you can say, more than two or three moments. Or expressed in time more - just more than one or two seconds. But the question is much ~~(~~ ~~)~~ if I lose, that is if I go over again from this temporary experience of so called consciousness and fall back into unconsciousness, I keep the thought and the feeling going regarding Work. And as soon as I would notice I that we reached ~~=~~ unconscious state, I start again. And many times I indicate that by making different points of ~~h~~objectivity which, of course, is not a ~~lie~~ line; it's not a continuation. But I try to make out of such points a little bit more, just a little bit of a short line and maybe sometimes I can make it longer and connect the different points or have them join together. That requires practice. But the principle is very simple in the application, very simple in the surrounding, and extremely forceful ~~in~~ with your wish. At such a time, Ron, I think you should even pray to your 'I': "Please don't go away

Ron: Thank you.

MR. NYLAND: Alright.

Movlai:
Manouche: Mr. Nyland?

MR. NYLAND: Yes.

MANouche: What you told me last week was very useful, and now I have a question which, ~~a great~~ when there is quantity of energy ~~are there,~~ as a ~~in the~~ form of ~~more~~ feeling - available ...

MR. NYLAND:
Can you hear in in the back there?

Voices: No.

MR. NYLAND: You see, Manouche, you have a special task. It is difficult, isn't it? ~~Yes.~~

Manouche: Yes

MR. NYLAND: I know. Still there is ...

Yes

MaNouche: ~~A great~~ When there is quantity of energy available to mean ~~to~~ in the form ~~more~~ of feeling, I ~~Experimenting that~~ with it, and I got two results. My question concerns which one would be more useful for my development?

MR. NYLAND:
~~You see,~~ Manouche, usually you will not know it ~~at once.~~ advance. You have to try. You have to find out by trial and error. When you know after some time how many times you have tried one way or the other, you will then know by the result what is more useful. Then you can continue.

You see, if I take a medicine, ~~and~~ I don't know how it is going to work on me. Of course, I take the advice of the doctor; and I take it. I know it's right, or I know it doesn't help. I build up, as it were, belief in the medicine.

If I'm making an attempt for Working, I start ~~building~~ building up ~~the~~ a belief in certain ways. I can use a method. And then, when I have a choice between this and that and the other or something of a different kind of emotional quality and you want to know what is better - as quantity or quality of such an emotion, I will only find out after I have tasted it. Then I know its taste. Before that I have to take someone else's word. Or, like the first step, I will always take that kind of a ~~choice~~ chance. That's quite right to take it, because I will want to find out. Then you acquire knowledge, Not only of yourself but also about that what is good for you.

Your tendency is to think too much about it before you start. My tendency would be: start and then I will find out. Yes? Do we agree on that?

Manouche:
What you say, that I agree with it, but because of that tendency I would like to ... I would like to explain these two types of result, as of my result of my experiment.

MR. NYLAND: Alright, you talk about the results.

Manouche:
One is, I use it in the form of devotion, and I become inspired by what result would be. Also, I know is helpful to me to use that. My natural tendency is to do so more often. But lately I shifted, and I keep that energy and I start be active. And that activity I set with just awareness of my body and giving of this awareness is impartial.

Now, what would be - what would be for me to keep balanced between my interest in ordinary life and my wish for development? Because in the form of devotion, when I go, I don't have much interest in ordinary life. When I ...

MR. NYLAND: Yes, I know.

Manouche:
When I use it in the term of keeping awareness, is work, and - but I'm not satisfied with it because the result is not of - I cannot use the final energy which is available for me in that sense.

MR. NYLAND:
It is not entirely true. But while I think that you have to see first that the results cannot really be compared, because devotion in this sense is an attachment and awareness in our sense is freedom because it is impartial. Now it is a question what I really value most in relation to that what I wish to become. I can follow a devotional path and ultimately become acquainted with myself in devotion. I can develop complete freedom for myself but becoming more and more devotional; but the attempt that I have to make when I'm devotional, it is always to something. And then I become dependent not on myself as attachment; I become dependent on that to which I am devoted. And then I'm

not myself. I want don't (to) reahh devotion, but for the reason that I want to be free. I reach it because for me it is temporarily something ~~this~~ (that) is, I wouldn't say enjoyable ~~with~~ but that I ~~wouldn't~~ really believe in it. And I thknk my ultimate aim is really different. If I first knew in thex sense of awareness that I have a freedom and that it can be one or the other, that it is equal to me, then I have a choice. If I retain this awareness of objectivity, I can be bound. And I am perfectly willing to be bound in devotion. But If start with it, I lose the opportunity ~~just~~ first of becoming free. So from the standpoint of Work, I think awareness is the better road, but it does not mean that at certain times and perhaps even everyxx once in a while, I would like to taste devotion; because that in itself can give me a certain indication of where I really want to go ultimately. And still I have to be strong enough to say, it is enough for me; because I have that taste, it is enough to last me in ordinary life when I make attempts for awareness. You understand?

Monouche: Right, yes.

MR. NYLAND:
It takes time to be able to judge about what is the best way of spending one's energy because there are many possibilities ~~which~~ which are very analogous and also may ~~lead~~ all lead to the same aim. And ~~when~~ if I say one is reached a little later than the other, even then I'm on the wrong road when I ~~in~~ talk~~ing~~ in terms of infinity because in that sense time doesn't have any value at all. I only talk then because I would like during a lifetime - which I now ~~I'm~~ am aware of as existing to use the time and opportunities to ~~be~~ the best of my knowledge in order to reach the end of my life in such a way that I don't have to - let's say - have to come back; or perhaps that I have eaten part of my karma ~~of~~ that I don't have to eat anymore; that I concentrate as much as I possibly - possiblyx can become for the sake of my ultimate devotion; that I wish to reach that devotion which is for me a fusion.

But I cannot fuse until I've given up everything of this earth where I now happen to live. Y

You see that? The attachment to this earth is very difficult to give up, but it cannot be taken simply ~~I do (do) not~~ because I don't want to do it; I must realize that it is there. So in devotion it is ~~like~~ Still? like praying; and then having that kind of contact, I will be encouraged to face the difficulties of man's (a man?)

Manouche: Yes, thank you, thank you Mr. Nyland.

MR. NYLAND: Alright?

Fred Curchack : Mr Nyland.

MR. NYLAND: Yes.

~~FRED~~
Rred : It's Fred Curchack.

MR. NYLAND: Yes, Fred.

Fred : In my - in my daily life I have a wish for, but a difficulty in having a more direct and honest expression of qualities of my inner life. I would like to grow in that direction.

MR. NYLAND: That is, you might say, a statement.

Fred :
Well, it's a difficulty ~~to actually do in~~ that I have; although I - although I try, it's extremely difficult to actually do ~~in growing~~ _____ .

MR. NYLAND:
Yes, don't you think it is true for everybody ? It is extremely difficult to measure the difficulties of one person and another, of comparing it, because in the beginning, and definitely for quite some time, there remain different types. And, therefore, the experiences cannot be measured. As an experience itself - which may be equal as an experience, but different as far as the reception of the ~~experiement~~ experience is concerned. So the question of difficulties existing, everyone will admit, because we are living in a state of unconsciousness; and the ~~fact~~ fight is, as it were, to shed unsciousness and try to become conscious.

If I understand the question of freedom well enough, the real unconsciousness - that what binds me - is my body. And I can start to simplify it a little bit more by the consideration of the condition of my body and my particular attachment to it. Because if I could become free from the desires of my body or even the existence of the body, I will reach the same state I would reach when I die. And that, you might say, is the first step that I have to go through in order to come at least to my own death in a certain condition that I can continue. So, if you now single that out, the relationship of that what is your body and the demands of the body, then the question of Work has to do with the body itself under observation. And gradually, seeing that what the body itself would wish and when it does not agree with that what is a wish on the part of yourself for further growth, then you have to tell the body something not to have the wishes. Or to try to eliminate the possibility of the expressing such a wish, or increase your particular wish for further development, which then helps you to observe your body for whatever it is and make, as it were, the friend of it without becoming associated with it.

Maybe I hope that is clear. I single out the difficulties as a whole and make that what is possible for me as an inquiry in regarding the existence of my body which is one of the obstacles I have to overcome.

And now I am on much firmer ground because I already know that certain tendencies and properties of my body are quite correct for the purpose of becoming a man. Because I know that in certain instances my body is quite willing to do many things which are necessary for my own maintenance. If I become very sincere about that what I eat, if I see the responsibility that I have for the expression of my life as a force, if I see that I have to learn regarding my body that it should be able to remain simple and, as it were, sometimes live on bread and water, that I can give it periods of austerity

~~intentaly~~ (intentionally?) to give the body a chance to exist at a low level of existence without any further interference with the development of the potentiality of my mind or my feeling, then the body is already doing something which is worth while. And on that I can start to build my future hope. That if I can now do a little bit with my body and the qualities of it, that then gradually I will be able to overcome other things which are a little bit more difficult. When the body may become insistent on wanting to be fed while it is hungry and if I am a little sick, that then the body requires that kind of an attention; and because of that I ~~actually~~ have absolutely no chance of even wanting to accept it or even to wish to Work.

But you see, when I start with the small things, I start to develop something which is going to be of help to me which I call an 'I'. And that I has to be fed. And I can do that by means of my body, as it were, being observed. But then, when the 'I' starts to be more and more full grown, that I can start to rely on it, then that 'I' has a task to tackle that what is the difficulty with my body in such conditions where the demands of my body have been much greater than I originally even anticipated.

So you see, the difficulties themselves shift and sometimes become a little bit more and a little bit less. But when they are less, there is more opportunity for you to see a satisfaction in making attempts which then may have very small results, but the results can be at least positive.

Alright?

Fred: Yes.

MR. NYLAND:
How much the difficulty is that one has to go through for each person? In the end I think it is equal. It doesn't matter where one starts from; it doesn't matter in what condition one is living, and it doesn't matter what kind of a type one is. ~~Simple~~ (Simply) because ~~of~~ the conditions on earth in that kind of a variety are really so small compared to the distances I will have ~~one has~~ to go towards infinity or the first stepping stone, the planet of the Sun. [redacted]

In relation to that distance to that planet, in relation to the Sun as a distance, the conditions of earth, the distances between ~~the~~ my different attempts of behavior are very small. Dont't think too much about it, I would say. Simply go on continue to Work to the best of your ability. And never mind where the difficulties are going to be. No one is going to tell you how difficult it is until you yourself find out. But not being prejudiced about that what might be, you continue in the present to Work as well as you can; and then you will be able to overcome each difficulty when it comes to you. And not consider that it is going to be difficult when you look into the future. Try to make yourself living in ~~the~~ moment and moment and moment when ~~Then~~ you have no consideration of ~~that~~ what might come, you have no further consideration of what has already arrived and is past. When you live in the moment of the present, you have a relationship then towards yourself which will help you overcome mountains.

You understand that?

Fred: Yes sir.

MR. NYLAND: Yes, alright.

Linda Huntington: Mr. Nyland?

MR. NYLAND: Yes, yes who?

Linda: This is Linda Huntington.

MR. NYLAND: Yes, Linda.

LInda: ~~You~~ There are certain periods of time when my - my ways of being, in my behavior, I would call extremely unconscious. It's during ~~that~~ that - that period of time I feel very cut off from a wish for anything different in my life.

MR. NYLAND:
There are certain periods ~~that~~ you would call unconscious?

Linda: Extremely unconscious.

MR. NYLAND: Yes, more or less?

Linda:

More or less, and these ways of behavior that - that I would say I really - really don't like are ways of being that I really don't like (whether) but that I've experienced many times before and (ehm) I really don't know exactly enough about myself as to how I get there, or of how I get in those particular states of such ? difficult circumstances, and what I have tried to do during those periods of time to keep at least something going for myself was - was to just take in the way that I was with as little rationalizations possible; whatever that could and be and to - to accept it as much as possible trying to remain open to - to the potentiality of my own growth.

MR. NYLAND:

Yes, but you have to live in the present, Linda.

Linda: Yes

MR. NYLAND:

So we cannot consider what has been. You can have an opinion about it. But if you want to see yourself the way you are with all the ups and downs, the acceptance is that at any one time, any one moment you will accept that what you are totally. That does not require any thought or any particular sorrow about it.

Each person when unconscious must realize that he is unconscious because his own automatism and that after all there is very little that one can do about it because it is all so-called natural.

One can do something # about it afterwards when there is a stronger force than nature; but when many times it is in the way because I want to Work, I don't Work, and I have too many thoughts about it. When I am critical about myself, I am not in a good state to Work because I cannot accept that way - being critical and at the same time being impartial.

This is the difficulty that Gurdjieff poses, you might say. And when he calls it an impartial criticism ( ) is almost ? an anathema ? - it is contradictory. At the same time that what I wish as impartiality can afterwards make me critical about, but that what is then so-called factor of truth or absolute truth. So I only consider the

different moments of my life when I really can be awake or make an attempt. And I don't consider the conditions under which I am when I am unconscious because it has at that time no value for my 'I'. I start to look at myself from the standpoint of an 'I' wishing me to be in a state that this I can become aware of me. I have to make that judgment of what I would like to represent to an 'I'; but I cannot present to an 'I' something that is quite chaotic, I would almost say, I would have to have pity on 'I' when I ask 'I' to observe me when I am in a chaos, When I am all mixed up. I cannot ask the 'I' to unravel me. Even if I know that the 'I' as objective--Objectivity or as a faculty of that kind is not interested in my chaotic state. I should accept it.

But you see, the 'I' is still small, and therefore the feeding of the 'I'- which comes from myself - has to be such that is not going to interfere in the growing up of an 'I'. And when I present an object which is so completely chaotic, the 'I' does not get enough food because it does not know how to become really objective to that since the 'I' is still too small.

You understand that reasoning?

There is a very definite reason not to consider oneself in the worst condition one is, not even trying to remember it. Each moment which comes to one is always given, and it is given from God as an opportunity to become aware, and not to become interested with - with the ways of Satan which loves to tell me that the past was such and such, or that the future holds forth something very lovely.

The only solution is the moment when I live; when I live, then I live, that I live at that time. And I call that: time and I should say: at that moment.

Don't think too much about yourself. Every person is more or less unconscious It doesn't matter so much how much more unconscious you are or I am

than
~~or~~ anyone else. I don't consider it. But I mentioned to Judith the other night a ray of light is light. And when there is darkness, a ray of light makes already ~~makes~~ light. But when there is a so-called ray of darkness, it's still is light. But darkness has no substance. My ~~own~~ unconsciousness has no substance in relation to ~~where I~~ consciousness. In relation to itself, when there is a law of darkness, my ~~own~~ unconsciousness belongs to this earth. In relation to where I want to go, and from the standpoint ultimately of an 'I' as a conscious and consctientious entity, it doesn't matter how much unconscious I am. I know for myself that sometime it's more difficult to get out of bed when it's cold outside or when the covers are very nice and warm. At the same time the question is to get out of bed. When I work, I'm out of bed. I leave for the moment my of my wish to Work, my unconsciousness as a result of my sincere wish. Even (if) it is for a moment of a flash, I exist at that moment in a different world. And that I have to increase, multiply, continue to make attempts. And in the light of that, becoming acquainted with my attempts, I become less and less acquainted with that what I am mechanically or as a creature of earth.

When I say don't philosophize, don't look backwards, you remember Lot and his wife. They were warned not to look backwards. Unfortunately, they did. And they became pillars of salt, and there was no further progress.

Does that help a little?

Linda: Yes.

MR. NYLAND:
Alright.

Yes, are you all exhausted? Or have you exhausts, exhausted the possibilitis of questions?

Maybe we are at the end of the tape almost?

Bob Kosut:
~~Answer:~~ Just a few minutes.

MR. NYLAND: (Pause)
Again I ask, who wants to use the few minutes? You don't have to use them. I think we have talked enough.

Many times I say, what you can get from a meeting is the stimulus. You have to do the Work afterwards anyway. No one can chew it for you. You have your own teeth. And for that reason you have to do what you can with whatever you can receive and take in. And when you go home and you are now again, you might say, on your own and not under the influence of a discussion of Work, you have the responsibility to maintain your interest in these ideas. Daily life is going to take it away from you as soon as you leave this room or go out on the street and you try to get into the car. And you cannot always stop in your ordinary life because that has a certain current that you are bound by.

But when you have a chance for yourself to come to yourself, in the real sense of the word, come to that what you are, when you stand still and eliminate all kinds of activities of your personality and maybe that breaks the habit of mechanicality. At that moment there is a ray of light coming through the clouds and it will light you up, and you will know then - quite definitely - what you ought to do.

To Gurdjieff.
I'll play a little bit.

END of TAPE